

SOUTHERN CHAPTER OF THE HISTORICAL SOCIETY  
THE EVANGELICAL AND REFORMED CHURCH  
UNITED CHURCH OF CHRIST

A

# HISTORICAL SKETCH

OF THE

## Classis of North Carolina,

BY THE LATE

## George Wm. Welker, D. D.,

FOR 51 YEARS PASTOR OF THE GUILFORD  
CHARGE, AND FOR 45 YEARS STATED  
CLERK OF CLASSIS.

WITH NOTES AND INTRODUCTION

BY

## Rev. Joseph L. Murphy.

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A. L. Crouse, Printer, Hickory, N. C.  
1895.

## PREFACE.

IN 1887 the writer visited for the first time the home of the late G. Wm. Welker, D. D. While sitting in his study Dr. Welker showed us a manuscript containing a historical sketch of the Classis of North Carolina. "This" he said, "I hope to publish some time." Declining years with the great cares and burdens of a large pastorate prevented him from completing the work and publishing it as he desired. Recently through the kindness of his widow, Mrs. Emily Jane Welker, the manuscript was placed in our hands. His daughter, Mrs. Mabel Welker Coble, who had been his amanuensis for the last few years of his life, kindly consented to copy it for us. We now publish it, and send it forth through the church, trusting that it will inspire some one else to write more fully the history of our beloved church in North Carolina.

Hickory, N. C.,  
Jan. 15, 1895.

JOSEPH L. MURPHY.

## INTRODUCTION.

The Reformed Church in North Carolina is not well known. It is not known throughout the borders of our own state, nor within the bounds of the Reformed Church in the United States. The German people, who settled in North Carolina and who composed the Reformed Church, loved the country and were devoted to agriculture. They had no ambition to mingle in politics, to lead, to rule. When duty called, however, they were true to the state, and more than once the Germans were found to be the state's truest and bravest defenders.

Being separated from the main body of the Reformed Church in the United States, the history of North Carolina Classis is not known by the church North. The average church member in the North knows more of the mission work of Japan than of the work in North Carolina. This is not the fault of the church North. It is our own fault. We are unobtrusive. We have shunned the towns and lived in the country. We have never written any histories. This much can truthfully be said:

*The Reformed people of North Carolina have been true to their Church and the religion of their fathers.*

Separated from the church, often without ministers, and surrounded by other denominations aggressive and inclined to proselyte, the Classis of North Carolina has held together and made progress.

Sometimes amid hardships and discouragements the action of Classis may have been such as to provoke the criticism and censure of Synod, yet if the true spirit which actuated Classis could be fully understood, a more loyal and devoted people could nowhere be found. For their church they have endured hardships and borne burdens. Among those who have labored for the church in North Carolina, none have shown truer devotion than the late GEORGE WILLIAM WELKER, D. D. Born in Pennsylvania, of high attainments, and brilliant prospects, he came South and wholly and truly consecrated himself to the work in North

Carolina. He preferred to labor with the people of his adopted state, in a quiet country pastorate, to enjoying the honor of being pastor of a wealthy and influential church. He loved the poor. From a human standpoint it seems, if there had been no Dr. Welker there could be no Classis of North Carolina to-day. He was a man of great firmness and also great tenderness. In the storms of life he was rock and oak, in the sunshine of life he was vine and flower. In him were combined the boldness of Peter and the tenderness of John.

In sending forth his "Historical Sketch of the Classis of North Carolina" we breathe the prayer that the spirit of devotion to the church which characterized him may move us to work and labor more earnestly for the upbuilding of our beloved Zion and for the coming of Christ's Kingdom.

JOSEPH L. MURPHY.



## A HISTORICAL SKETCH OF THE CLASSIS OF NORTH CAROLINA.

By the action of the Classis of 1879, it is made my duty to prepare a "General Historical Essay" for this the 50th annual meeting of the Classis of North Carolina. Inasmuch as the existence of the Reformed Church antedates the origin of the Classis by many years, it may be well before we enter on its special history to sketch cursorily the preceeding period.

What shall we sketch? The materials of a Reformed church history have almost entirely vanished. We know that before the American Revolution there were organized Reformed churches in the counties of Orange, Guilford, Rowan, and Lincoln. These congregations, so far as I now see for I have not access to early records, were independent of each other and of the authority of the whole church in this country. Whether they ever were under, or in any way at any time connected with, the Cœtus of the Reformed Church organized in 1747 at Philadelphia, Pa., I have no means at hand of determining. These churches were not represented or mentioned in the history of that event. In that first Synod 46 congregations were represented by five ministers and twenty-six elders from New York, New Jersey, Pennsylvania, Maryland, and Virginia. Already in the next year after the organization of this Cœtus under the authority of the Classis of Amsterdam, this region in which we meet was settled by members of the Reformed Church from Pennsylvania, who founded the then called Klapp's Church. This congregation was not permanently organized for several years after. Before this time however (1770) it was visited by Rev. Martin, a Swiss, and by Dupert, the first in 1759, the latter in 1764. Doubtless they visited all the children of our

Reformed dispersion as far west as Lincoln county at the same time. In their infancy, so far as we know, these churches were not the recipients of any nurture or fellowship, by what some so fondly love to term it, of the mother Synod. The earliest traditional information we have of any fraternal intercourse between the churches here and those in the East dates during the ministry of Suther in Guilford, and must have been soon after, if not before the close of the Revolutionary War.

The Cœtus, which was the earliest form under which any of the Reformed churches were united, in 1793 severed its connection with the Synod of Holland, and assumed the title and style of The Synod of the High German Church of the United States in North America. The earliest records I have of this Synod are coeval with my own years (1817). In these it appears that already previously there had been established some relation between the churches in North Carolina and that Synod. At that date there was no Classis, and the connection of ministers and candidates for the ministry was direct with the Synod. It appears from these minutes that in 1817 when the Synod met at Yorktown, Pa., William Hauck of North Carolina is noted as an absentee candidate for the ministry. I am not able to determine that any delegate was present at this meeting, as the residence is not given. Between the early visits of ministers already mentioned, quite a number of ministers either visited the churches or were resident with them. Of these were Suther, Loretz, Schneider, Bithahn, Leinbach, Weissel, Dieffenbach and Reiley, whose work and memory are still cherished in our churches. By this Synod (1817) at York, Pa., the question of the division of Synod into Classes was first *mooted*. At the Synod's next meeting in Carlisle, Pa., in 1818, a committee was appointed to consider the feasibility of such division. This committee in 1819 at Lancaster, Pa., reported favorably to a division, and recommended that the congregations of the Synod be divided into eight sections or classes to be known by their number. To the seventh district, which included all of Maryland, were attached William Hauck and George Boger of N. C. These two resident ministers together with John Rudy in Guilford,

from 1821 to 1825, "Held the Fort" in this State until 1828, when Rev. John G. Fritchey reached the field and found these two lonely sentinels on the walls. In 1824, at the Synod of Bedford, Pa., where the North Carolina churches had no representation, a new District or Classis was formed called the Classis of Virginia, North and South Carolina, to which Rudy, Brown, Hauck, and Boger were attached, but this does not seem to have worked well. We have no record of any meeting. The distance and the mountains between were too great. In the year 1828 Messrs. Fritchey and Crawford who presented calls respectively from the Lincoln and Guilford churches were ordained by the Synod at Mifflinburg, Pa., whither they had gone for that purpose. They now take pastoral charge of these churches, while Boger is in Rowan and Hauck in Davidson. In 1829 Messrs. Fritchey and Crawford send a rose tinted letter to the Synod at Lebanon, Pa., pleading that a pastor be sent to some of the Rowan churches, which enlisted the interest of D. B. Lerch then a student in the seminary at York, Pa., and by and by to become the brother-in-law of Rev. Mr. Crawford. In the year 1830, Messrs. Fritchey and Crawford are again present at the meeting of Synod, held this year at Hagerstown, Md., and are received as *advisory* members, for either has this Va., N. and S. Carolina Classis already gone to pieces or they do not represent it. They ask of Synod that they be permitted to form themselves into a Classis to be called "*North Carolina.*" This was granted, and it was permitted to Reformed ministers living in Virginia to connect themselves with either the Maryland or North Carolina Classis, thus formally dissolving what we suppose had never lived. It was further ordered that the ministers to constitute this new Classis should meet at Clapp's Church on Whit-Sunday, 1831, and organize themselves properly. At this Synod at Hagerstown, D. B. Lerch was ordained on a call from the churches in Rowan and, if my memory is not at fault, came to Carolina with the brethren Fritchey and Crawford on their return from Synod.

I may have been too hurried and dropped one remark that may have done injustice to those who have passed away, when I spoke of the want of any apparent sympathy for the churches in



the Southern wilderness. It may be if we knew all the facts they would modify the opinion. Even after the beginning of this century, it was difficult to get ministers to come, or if they did come to induce them to stay. This may be accounted for in two ways; either the ministers had not the spirit of blessed Paul, or the churches here did not appreciate them properly, or both causes may have been at work.

### MISSION VISITS FROM SYNOD

Are to be found mentioned in the records before the formation of Classis. There is apparent all the time that our churches had little thought of raising a ministry from their own sons, but looked for and expected the older churches in Pa. to furnish them. The tradition in these Guilford churches is that in 1812 Capt. William Albright appeared in person before the Synod of that year and applied for a minister for the church of which he was an active and honored elder. He failed as to getting a pastor, but the Synod sent Rev. J. R. Reiley, then a young minister, on a missionary visit to the churches in this state and South Carolina. His visit is remembered still by some who then knew and heard him. It was fruitful of best consequences to the churches. In 1817 John S. Ebaugh visited the churches by appointment of Synod. No doubt it would have pleased Synod had some one remained, but such was still not the case. At the Synod of this year Messrs. Reiley and Zueleh were appointed to visit the churches in the South, but we cannot learn that they ever carried out Synod's order. In 1818 a written request was sent from the churches of Orange, Guilford, and Randolph for a minister. A Mr Kiefer was designated to come, and his ordination and settlement elsewhere were made to depend on his obedience. Rev. H Dieffenbach offered to make a visit to this field and was released from an engagement elsewhere, by Synod for this purpose. Kiefer failed to come and alleged that the money he had (bank notes) was not current and would not pay his way, but a committee of the Synod next year severely reprimanded him and said it was *jugendlicher Aengstlichkeit und Unwuerdigkeit*, more properly.



At this meeting of Synod Hauck was present as a member and Boger as advisory and Hauck was (*eingescharft*) sharply reminded to bring a delegate with him or, in the failure to do so, to bring written testimony as to the condition of his churches. In 1819 still another appeal is sent of North Carolina in answer to which Rev. Lerch is deputed to visit the churches in Va., N. and S. Carolina, Tennessee, and Kentucky. Whether he completed his work I cannot say, but the records of this church show that he was *here* in the discharge of his mission. So far as I now see Rev. W. C. Bennet was the last missionary sent by the Synod to these churches or this state. To those who have studied the facts the vitality of these early churches is amazing. Their tenacity in holding to their own church amid such want and neglect has hardly a parallel. I find little in the conduct of some of their descendants to emulate. There was calm and steadfast waiting on the God of their fathers until help came. Now one of our congregations disintegrates in a few years and the members lose their churchly identity in Methodism or Presbyterianism. These Reformed churches hoped, wept, and begged with Synod for a Reformed ministry. It would do us all good to ponder well the depth of their affection for the faith of their fathers. It seems to me I can see the noble form of Capt. Albright as he stands before Synod and pleads and begs, as unbidden tears roll down his cheeks, for one to break to him and his people and his brethren the bread of life. Up to this time in all the Reformed churches the preaching was in the German language. The youth in N. C., and the generation before were some of them beginning to talk and understand the English language. Providentially the Seminary at York, by training Messrs. Fritchey, Crawford and Lerch, the first and last of whom were of German origin and could preach fluently in that language, saved our North Carolina churches from the fate of those in South Carolina. At this time there were nominally *two* Reformed ministers in the state, yet for all effective purposes the entire state was without a ministry. There was still in the hearts of the people a patient hope, and God rewarded the waiting of those who prayed for the salvation of Zion. Already the church in Lin-

colnton was divided and nearly destroyed by a wolf from another fold, who deceived the confiding people of that region. A church in the Jersey settlement also had passed into the hands of others. The church in Randolph was dying beyond skill to recover it. The church in Orange and one in Guilford, by the employment of a minister of another communion, had sown in them the seeds that afterwards grew up to produce disaster, apostasy and death. Yet there was after all these evils and years material for

### THE CLASSIS OF NORTH CAROLINA,

Whose first meeting was held in this church, (then called Clapp's) from the 21st to the 24th of May 1831 inclusive. Sixteen congregations were represented in this first Classis from North Carolina. Of these five were in the Lincoln charge, four in the Rowan charge, three in the Davidson, and four in the Guilford charge. The members of Classis reached so as to spend Saturday and the Lord's Day with the church in divine service. On Monday morning the actual organization of the Classis took place. Rev. William Hauck was temporarily elected President, and J. H. Crawford made Secretary *pro tem*. The following ministers and elders were present, viz. ; William Hauck, J. G. Fritchey, J. H. Crawford, and D. B. Lerch, *ministers*; Col. Philip Hedrick, Davidson, Col. John Hoke, Lincoln, Esquire Rosaman, Rowan, and Col. Daniel Clapp of Guilford. You will notice that the eldership of that day united civil and military dignities with their churchly office, and that the first was quite an imposing delegation as far as dignities were concerned. All that was needed was a few Doctors among the clergy to have brought it up to the modern notion of the proper thing. However we may well afford after fifty years, who are their successors, to pause a few moments while we ask of those worthies, who and where are they? Two ministers who properly belonged to this Classis were not present, Rev. George Boger of Rowan and John Brown of Va., who never met with this Classis and in this connection needs no notice. Of the five N. C. Reformed ministers who constituted this Classis all have been relieved by the Master,

save one, the Rev. John G. Fritchey, who was dismissed in 1841 to the Classis of Zion, and who now resides in Lancaster City, Pa. Being still in the field I shall forbear to write further of him for fear the naughty date that I use might imply that he was no longer a youth, who has never laid off the harness, but who still serves in the cause of the Great Master.

WILLIAM HAUCK.—Of his early life I have no data. Of his nativity, early years and education I cannot speak. (A petition from S. C., in 1811, was sent to the Lutheran Synod of North Carolina asking that he be ordained). He was ordained as already stated at Carlisle, Pa., in 1818; examined by Wark and Hendell, and ordained by Messrs. Hoffmeir, Hendell, and Mayer. His charge was then stated to be in Ashe county. In 1828 Rev. Fritchey found him in Davidson county. When a candidate applying for license to be renewed, he presented the brightest testimonials from the church here as to qualities and gifts. Those who knew him later speak of his gifts as ordinary only but shrewd. He was careless as to his views on morals and doctrine. He gave himself to gold and prosperity and got into trouble with the churches in Davidson. That very troubler of Israel. Rev. W. C. Bennet had a long warfare with him, and few men ever had grace enough to bear with him. It seems that the new measure question was mixed up in matters. He was investigated and acquitted, tried and found guilty, compromised with and reprimanded by Bennet as President of Classis, and at last his name was stricken from the roll for contumacy. After reading the records, I feel disposed to pity the man, for he certainly was badgered as if he were a wild beast. He removed, if my memory does me good service, to Tennessee and died there.

REV. GEORGE BOGER appeared at the Synod at Carlisle, Pa., in 1818, as an ordained minister, and was received as a member of that body, after examination. He was then serving four churches in Rowan and Cabarrus counties, Grace, Cold Water, Lantz, and Bear Creek. By whom ordained, where he studied, when born, etc., are all unknown to me. He was not a man of culture or learning. He was not a man of great form or activity. He had for many years retired from active duties of



the ministry. He was an amiable, unoffensive, good man, and died at his home in Rowan county.

JOHN HOBART CRAWFORD was a native of Maryland. On the paternal side he was of Irish descent. His education was limited. My recollection is that he was reared under the ministry of Father Gerger. He studied theology under Dr. Mayer at the Reformed Seminary at Carlisle, Pa. He was induced by his classmate, Fritchey, to come to the South. He first served the Guilford charge about twelve years. In 1841 he accepted a call to the Lincoln charge, and in 1858 was dismissed to the Classis of Virginia, where he died in the service of the Reformed Church in 186-. He is too well known to this congregation and the Classis to need that I should speak of him further. He did much good work for the church; was not always appreciated at his fair value.

DANIEL B. LERCH was a native of Berks county, Pa., where a large family of that name reside. He gave early indications of piety and soon developed a wish to be a minister. The church having no college in those days his education was but partial. His theological training was had also at Carlisle under Dr. Mayer, and in 1830 he came to this state in answer to a call from the churches in Rowan, vacant by the resignation of Rev. Boger. His ministry was a short but energetic one, and he gave quite an upward impetus to those churches. He died in 1833 or 1834 and sleeps in God's acre attached to The Lower Stone Church. He was a *good man full of faith and the Holy Ghost*.

All the elders, as the ministers, but *one* have passed away. Col. Philip Hedrick of Davidson still lives. The others in a good old age passed from the church they loved and served. In their day they were men of mark in their community. They were energetic active men. It is to be feared that their public activity and business energy led them to overlook or neglect the future of the church they loved, in its most vital points. They did not labor to nurture in the breasts of their children a sacred affection for the church of their fathers. One if not two are to-day without representation in their own loved Reformed Church. In the case of another but few of a large name are to-day loyal



to the father's faith. Some love that world too well that honored their ancestors, and some could not think of belonging to *so small* a church, and that *Dutch* too.

In 1833 Rev. W. C. Bennet, of Long Island New York, was received by Classis. He had been sent by the Board of Home Missions to South Carolina and recommended to this Classis. He had studied theology under Dr. Mayer. He soon gave up his mission work in South Carolina and accepted a call from part of the Rowan churches. Neither did he remain there long, but after a few years of turmoil, he was dismissed to Zion's Classis in 1837. The immediate cause of his leaving N. C. already in 1836 is said to have been some failure in an effort to form closer relation with one or two of the gentler sex. He too passed away from the church below.

In 1835 W. C. Rankin was received into Classis as a missionary. He was originally a Presbyterian, but was suspended for his unorthodox anti-slavery views, and perhaps some other departure from the Westminster Confession. He united with the Tennessee Lutherans, and from thence came to this Classis. His application was deferred one year in order to learn of his character. Then there came up, when this was settled, the validity of his Henkelite ordination. Our Classis, good honest souls, settled the vexed question. They simply said, after a long discussion, "in the views of this Classis Mr Rankin's ordination is valid." But, thoughtful men as they were, and careful not to be caught in a snap, they added, "though it (Classis) does not wish thereby to sanction or even connive at the doctrines now taught by the ministers of the Lutheran Synod of Tennessee." Perhaps the real danger was greater in the morality practiced by some of them, and these own dear brethren left the bars down. Rankin, it is said, never held these doctrines, was converted in those revivalistic times, a powerful preacher, was ultra in some of his views, as these dear conservative men say. He was of great force of character and made quite an impression, but owing to idiosyncrasies was not fitted perhaps for pastoral work. By some means he drifted out of the Classis, and I do not find his name on the records after 1837. He returned, it

is said, to Tennessee and thence to Illinois, where he labored awhile in the Reformed Church without any aid, and then united with the Congregational Church. The belief is that already some years he has ceased from labor on earth.

### THE DEVOTIONAL CHARACTER

Of the meetings deserves a passing notice. This is a feature which marked the origin of the Classis, and which it still bears in its maturer years. The first meeting devoted Saturday to God, and *four* sermons were preached, *two* in each language. On the Lord's Day there were again *four* sermons as on Saturday, the administration of the Lord's Supper, with a prayer meeting at night in the church. Certainly this made two busy days. It has been the continued custom to have one or more sermons each day, the Classis having recess for that purpose. Since 1848 at a Classis in this church, a stated religious service has always closed the sessions of Classis. This is a feature that adds much to the interest of the meeting, and is worthy of preservation.

*That this is an unruly Classis* is a reputation that has been made for it, either justly or unjustly, is a fact in the minds of some good men, and some who are otherwise. With the *otherwise* this fact is laid to the charge of one unfortunate minister. It may be of interest however to learn that so far as *facts* might go to make such a reputation they antedate his ministry. In 1835 the committee on the minutes of Synod review the action of that body in refusing a proposition made it by the American Home Missionary Society in the words: "The members of Classis freely expressed their disapprobation of this self-destroying and disgraceful act of Synod, and unanimously adopted the following resolution," viz.:

"*Resolved*, that, in the view of this Classis, the convention at Harrisburg erred egregiously by rejecting the proposals of the H. M. Society, and has thereby directed the weapons of destruction against itself, and brought a reproach upon our church, which is painful to the hearts, not only of the members of the Classis, but of many of the well wishers of our Zion elsewhere," etc. These are the words of the meek and gentle *Crawford*.

Another case is that caused by the Leopold case, who was deposed. The resolutions explain themselves, and are the words of our harmless brother Ingöld.

“*Resolved*, that the whole course of Synod’s action in this matter is, in the judgment of this Classis, unworthy of our high ecclesiastical court, and that especially the conduct of the last Synod in *twice reconsidering* the matter, referring it to an interested committee (in part) and taking advantage of the absence of our delegate, indicates a want of high sense of justice and purity. That this Classis holds it to be its duty to resist such conduct towards them, and to maintain their rights as a Classis.”

One more case from the minutes is the case of Shuford, whose dismissal was rejected. This language is not so unexpected, for brother Butler’s impetuous pen writes it. “We hold that no ecclesiastical body is competent to delegate to another body the power to compel the conscience; that every Classis must be the judge of the characters they are willing to receive into their bosom; that the right to preserve its purity and peace is invaluable, and that no acts of another Classis can require them to forego it; and that no legislation of Synod that impairs or embarrasses this right can be binding on the conscience.”

### THE NEW MEASURE MOVEMENT

Reached the Reformed churches soon after the organization of the Classis. So exclusively German were all the services in the Reformed Church, that the great revival of 1800 did not have any appreciable effect on our churches, but a subsequent adoption of new measures for the conversion of sinners and the quickening of the churches that completed itself in protracted and camp meetings with their peculiar exercises had to be met by the ministers of that day. Of course among a people as tenacious of their views and customs as the fathers in our German churches, this produced violent excitement, and led in some cases to serious troubles.

The Reformed Church, as all the churches that date their origin from the Reformation period, was based on educational religion and depended on instruction in divine truth for the



preparation of its children for full membership. When now all the supposed experience of positive cases or isolated ones were insisted upon as necessary to salvation, and often too independent of all knowledge of the truth, it was a novelty and resisted. Good men doubtless were arrayed on both sides. A consciousness of being each right, from their independent point of view, drove them to heated extremes. This was especially the case in this church, where the wounds given are scarcely yet healed. Of course there were other *sister* churches whose very sisterly affection led them to avail themselves of these troubles to lead the unthinking and inflated into their communion, and in this way the Stoner church was crippled nigh unto dying. Whether the course of the ministers of that day was prudent and judicious or not is a question we will not now raise. The majority of them were decided revivalists, and doubtless however often suffered novelties which even they did not approve. Whether the introduction of these so-called new measures was an advantage may also be questioned. Admitting that much, yes *very* much, that was said and done at their meetings was unwarrantable or even repulsive to calm, thoughtful minds, yet on the whole, we believe God used them, as He in the physical world uses storms of thunder and lightning to purify the atmosphere, and floods of destructive waters that carry away fences, bridges, and waste adjacent lands, yet at the same time carry off immense beds of filth, and purge miasmatic pools, and hurry away the seeds of future disease and death. We fear that the churches of that day needed such a storm, and that their health is now better for it,

### PROTRACTED MEETINGS

Had more than the tacit sanction of the ministers. Classis took, we think too, an unwarrantable authority respecting them, going so far as to require them, and make it *binding* on all its ministers when invited to attend. Whatever the undercurrent was that drove to such action, it shows a little of tyranny and a little more of fanaticism. At a meeting of Classis held at the Lower Stone Church in Rowan county in 1838, this action was put on



record: "*Resolved*, that it be enjoined on the ministers of this Classis to hold one or more protracted meetings in each of the several pastoral charges in the bounds of this body, and that it be the duty of the brethren in the ministry to attend," and it is mercifully and savingly added, however, "provided they shall have been invited to do so." This is the use of prerogative that shows there is no need of Pope, Priest, or Bishop to do up things seemingly, but that Presbytery and Council can also do it full well. This is not an isolated stretch of power in a moment of forgetfulness, for in 1840, at Classis meeting at Matthew's church in Lincoln county, it was decreed: "That a *camp meeting* shall be held at Matthew's Church commencing on Friday previous to the third Sabbath in August next, and that it shall be the duty of all the ministerial brethren belonging to this Classis to attend said *camp meeting*." This church was in the charge of G. A. Leopold who had forsaken it, and this fact may account for the *want* of the saving clause as regards the invitation.

JOHN LANTZ was called by the Rowan churches in 1838 and ordained and installed by Classis. He was of a Reformed family in Lincoln county, reared under the ministry of Rev. Fritchey, was for a time a student in the academy at Lincolnton, then under Rev. Fritchey, and studied theology at York, Pa., under Dr. Mayer. He served the Rowan churches until 1851. He afterwards was in 185-- called to the Newton charge. In 1859 he was dismissed to the Classis of Virginia, and in 187-- ended his ministry in the grave at Taneytown, Md.

DAVID CROOKS was received from the Classis of Zion in 1838 and soon after settled over the churches in Davidson. He came hither and was introduced under the desertion of G. A. Leopold. Brother Crooks was born in Franklin county, Pa., of a Presbyterian family. He early showed an aptitude to learn. He Received a better education than common in that community. He was for a time an irregular student in Marshall College. He served the churches in Davidson until 1846, when he accepted a call from the Lincoln charge, where he preached and served until 1858, when the Master took him.

G. A. LEOPOLD was of Lincoln county. My information is

that he was an apprentice to a tailor in Lincolnton. Rev. Fritchey writes: "He studied under David Henkel; preached a sermon of Fisk's on universalism on a week night in our church soon after I came to L———. I was present and expressed my disapprobation to some of our people who were present. He heard of it and came to my room one night after I had vetoed his doctrine from the pulpit, and pretended to call me to account. In the interview and discussion he was completely foiled, and before he left I knelt down with him and prayed for him. He appeared to be very penitent, and in a few days came to my room and made application to join our church with a view of studying for the ministry. The brethren thought we ought to encourage him and furnished him with a horse and means to go to our seminary at Carlisle, Pa. Dr. Mayer had considerable trouble with him, while he was under his care, which was, I think, three years. He was licensed and ordained by the Classis of Maryland, and labored for several years as a missionary in that State, when I invited him to Carolina and divided my charge with him. Leopold was given to Plagiarism, had a good delivery but eccentric habits." In 1839 he became a member of this Classis on dismissal from the Maryland Classis. He remained but a short time in Lincolnton, where he got money on false pretences and left. He was deposed by this Classis in 1842. He was then in Md. and made a long and bitter fight over it. Charges of vile conduct were preferred against him from Va., but he had found who led Synod into his case and produced some angry feeling, but at last the action of Classis stood, and it is said Leopold left for California to dig for gold and, as also thousands of others, died there.

*Congregations were added* to the sixteen of the first meeting, from time to time. Cold Water (Mt. Gilead now) in Cabarrus county was resuscitated by Bro. Lantz in 1839. Matthews in Lincoln was added in 1837, and so was Lower Smyrna, Lyles Creek in Lincoln in 1839, Friendship in Alexander county in 1844, Mt. Carmel in 1848, and Beulah in 1851, both in Davidson. Bethany also was resuscitated in 1849. New Jerusalem also in Davidson in 1858; Hickory in Catawba in 1869; Bethel

in Catawba ———

*The colored people, slaves and slave-holding* under some form or other must throw a shadow on the history of Classis. Much to the credit of the Classis, early in its history, it provided for the reception of black people into the church under this act passed in 1838, at a meeting at the Lower Stone Church in Rowan county :

“WHEREAS there are yet some churches in our bounds without room for the colored people in the sanctuary, and without provision for their reception into the communion of the church, therefore,

*Resolved*, that all such churches be recommended to follow the example of their sister Reformed churches and of the churches of other denominations generally, in the South, in providing room and pews for the colored people in the House of God, and in opening the door for their reception into the communion of the church, whenever their knowledge of the truth and personal piety shall render them fit subjects for Christian communion, and if slaves by and with the additional requisition of the consent of their masters.”

This active, law-abiding, custom as it was, did not satisfy all, and in 1845 at the meeting of Classis at Matthew’s Church a complaint was filed before Classis by the attorney of Peter Herman, an elder at St. John’s Church, Catawba county, against the majority of the Consistory and the minister for baptizing and confirming people of color, and admitting them to the communion. The action of the Consistory was sustained, and the following was passed on the general issue :

“WHEREAS, in the Providence of God, domestic slavery exists in our midst, and as many professors of religion hold the relation of masters, therefore,

*Resolved*, that the duties that devolve upon Christian masters and mistresses, arising out of this relation towards the bodies and souls of their servants, be explained and enforced by the ministers of this Classis. That the ministers and elders of this Classis be required to give particular attention to the spiritual instruction and training of the servants belonging to the



families under their care: that whenever it be practicable they have special preaching for their benefit and adapted to their situation, and that the violation of the 11th art. of the 2nd section of part 3d of the constitution prohibiting cruelty to servants be met with the appointed penalty."

In 1848 when the character and effects of slavery were becoming questions of *intense* interest, and even bitterness, at the meeting of Classis held in *this house*, what follows was adopted without dissent:

"WHEREAS, in the mystery of God's providence, negro slavery exists in our midst, and as many of our members sustain the responsible relation of master and mistress of bond servants, while this Classis has no disposition to interfere in the political or civil relation thus found existing, they would however have a care to see that the religious, relative duties be regarded; therefore,

*Resolved*, that in the judgment of this Classis, the relation of Christian master and slave makes them part of one household, and that the master should give his slaves every religious advantage, and discharge toward them the duty of the head of a Christian family, as toward his own children, believing slaves to be part of the master's family, and entitled to its religious privileges; that it be enjoined on the members of our churches to have their slave children baptized as Abraham circumcised his, and that they take particular attention to give them religious instruction, and so to train them up as to make it an eternal blessing to their souls to have been members of a Christian family."

#### AUTHORIZED PUBLICATIONS

Received in the early history of the Classis an unwonted degree of attention. Almost every meeting of Classis enforced it as a duty to get subscribers for the church papers, even to a degree to make the impression that this was one of, if not the first duties of a minister of Christ. Few Classes in those days sent up a more reliable and better paying list of subscribers than that of North Carolina, and their reward was to be abused in its columns in the end. The office of Stated Clerk was substituted for that



of Annual Secretary in 1838, when Rev. J. H. Crawford was elected and served till 1847, when his resignation was accepted and the present Stated Clerk was elected to succeed him.

### QUESTIONS OF PRACTICAL MORALITY

From time to time had to be met and decided by the Classis. These, especially when they involve fashion and interest, generally make trouble in their excision.

*Sabbath Desecration.* At the meeting in 1839 at Coble's Church in this charge, an article was added to Classis' "Rules of Order." "No member of this body shall be at liberty to travel from or to any of its meetings on the Sabbath day." This was lopping off a branch while the roots were growing. Almost every member of the church in those days drove his wagon to and from market on the Lord's day. Some even started on that day or on Saturday evening so as to get two of God's days into their trips.

*Dancing* also came under the notice of Classis, for in 1851, at the meeting at Beck's Church in Davidson county, this resolution was passed: "*Resolved*, that dancing constitutes a sin calling for the exercise of discipline." This is bearing an honest and explicit testimony on the vexed question.

### THE MANUFACTURE, TRAFFIC IN AND DRINKING WHISKEY.

As long as men are ready to give up a place in Christ's Church and a title to heaven for their whiskey, so long the church must take a position on the matter. The church of to-day is more to blame for drunkenness in the land than are the grogshops. As long as membership can be *bought* in the Christian Church by men who make, sell, and drink strong drink, so long does drunkenness have its stronghold in the church. In 1858, at the meeting of Classis at Lower Stone Church, Rowan county, Rev. D. Crooks offered the following resolution that was adopted *nem. con*:

"*Resolved*, that the making or distillation for indiscriminate sale of intoxicating liquors, its use as a beverage, the practice of giving it to hands invited to log-rollings, huskings, raisings, etc.,

is immoral in its tendency and justifies the exercise of discipline."

This resolution was attempted to be carried out in good faith by the ministers. It met with the sternest resistance in this church. The pastor laid the matter before Classis that met here in 1860, who unanimously endorsed his course and advised him. The result for a time seemed disastrous. A large portion of the congregation withdrew after several physical and legal efforts to remain. The matter of regret was that some good members were carried along who had no sympathy with the cause. For a time the remnant that was left were crushed down by neglect, contempt, and hate, but the wise God meant it all for good and he has given years of unexampled peace and quiet as the reward. The early and the latter rain are felt again, and slowly the church is growing, and the ordinary congregation has reached the numbers of its best days, and God, good men, and our own conscience approve of what we have done.

### TO CHANGE CUSTOMS

When they are made sacred by religious tradition is no easy matter. It had, it seems, in a few churches that would fall in with the prevailing mode in other churches, become fashionable to sit, during the administration of the Lord's Supper. The matter was brought before Classis at Lower Stone Church in Rowan county in 1838, when it was, "*Resolved*, that it be recommended to all our churches to adopt the sitting posture at the Lord's table." This was done to secure uniformity in all our religious exercises, but it was in the wrong direction. The old custom held its place and is to-day more firmly than ever fixed.

### A RELIGIOUS NEWSPAPER

Has been felt to be a want in our Classis, but one that never has been met. Two abortive efforts have been made at different stages in our history. Our papers pulished East and West are adapted to people whose habits of thought, views, and circumstances are very different from that of our people and fail to interest them generally. One effort was made during the war, while our churches were isolated, but before the project was

effected, the war happily closed, and the effort was abandoned. Since another well directed effort was made but, it was in the day of the people's depression and poverty, they failed to respond encouragingly, and that plan also was given over, and to day it awaits some one of energy and venture to undertake the risk personally. We must return and bring up the catalogue of

#### MINSTERS OF THE CLASSIS.

In 1842 G. Wm. Welker was licensed and ordained by the Classis, and settled over the Guilford charge. He was reared in the same community in Pa. as Bro. Crooks, but of German extraction. He was graduated at Marshall College, and in the Seminary of our Church at Mercersburg. Nothing further need here be said of him, as many people assume to know more of him since resident in N. C. than does the present writer.

S. S. MIDDELKAUFF was a native of Hagerstown, Md., also a graduate of the College and Seminary at Mercersburg and a classmate of the writer. He was licensed by the Classis of Mercersburg, and in 1842 accepted a call from the lower charge in Lincoln county, and was ordained and installed at Lincolnton. He only lived till 1845, when he died at the early age of 26 years. His death seemed a great loss to those churches, and the Lincolnton Church never recovered from the stroke.

JEREMIAH INGOLD was a native of this county, a member of this church, where his ancestors were of its pillars; graduated at Marshall College in 1841, studied theology partly under private teachers and partly in the Seminary at Mercersburg, and was licensed and ordained in 1844 on a call from the church at Friendship in Caldwell county. In 1847 he accepted a call from the West Rowan charge, where he labored till 1856, when he accepted a call from the Catawba charge. In 1860 by some change in boundaries and titles he became pastor of the Grace charge, which he resigned in 1874, but is now pastor of the church at Hickory.

F. W. PLASSMAN, a native of Germany, was taken under the care of Classis in 1844, and ordained as an evangelist. In 1846 he accepted a call from the Davidson charge which he served



till 1847, when he became involved in trouble and asked a dissolution of relation between himself and the churches, which was granted. He died in 1848 at the early age of 42 years.

THORNTON BUTLER, a native of N. C., was reared in the Methodist Church, a graduate of Marshall College, and studied theology for a time in the Seminary at Mercersburg, succeeded Rev. Plassman in Davidson in 1848 being licensed and ordained by this Classis. In 1851 he resigned this charge and in 1853 accepted a call from the Eastern Rowan charge. He was dismissed to the Classis of Illinois in the bounds of which he died Nov. 2nd 1870. He was a beloved fellow worker.

C. H. ALBERT was received from the Classis of Lebanon. He was ordained and installed pastor of the Newton charge in 1852. He took charge of our High School there. He was dismissed to the Classis of Goshenhoppen in 1853.

WILLIAM SORBER, a licentiate of the Classis of Philadelphia who had studied under Rev. Jacob Helfenstein, was received in 1853 and ordained and installed over the Davidson charge. In 1856 he was dismissed to the Classis of Philadelphia, where he recently finished a faithful ministry in death.

GILBERT LANE was received from the Classis of Philadelphia of the Reformed Church in N. A., as a licentiate in 1856, and was ordained as a co-pastor with Rev. T. Butler over the East Rowan charge. In Sept. 1857 he was dismissed to the Classis of Schoharie, of the church from which he had been received.

SAMUEL J. FETZER was received by this Classis in 1858, on dismissal from the Classis of Va. He received and accepted a call from the West Rowan charge, where he labored with great acceptance until 1861, when he finished his work in a happy departure to a better life.

P. ALLISON LONG, a native of Davidson county and reared in the Reformed Church, of which his father was long an honored elder, was licensed and ordained in 1858 on a call from the Davidson charge. He labored here until 1871, when he was dismissed to the Tuscarawas Classis.

EMMANUEL BOCHRENGER, when in 1862 all communication

was cut off between the two sections of our country, attended the meeting of Classis at St. Paul's in Rowan county. He was a missionary to the Germans in Richmond and Norfolk, Va., under the care of the Classis of Md. He was received into this Classis and his mission under its care, and money was voted for it. During the year, however, the congregation at Richmond was scattered, and he was enabled to pass through the lines. Thus began and ended his relation to this Classis. He has since gone to the land where there is no war.

THOMAS LONG was licensed by this Classis, and in 1863 was ordained and placed over the Upper Davidson charge, where he still labors.

JESSE W. CECIL was received from the M. E. Church and was ordained and settled over the West Rowan charge in 1863. He resigned this charge in 18—, and is now supply of the Moffett's Grove Church.

JOHN INGLE was ordained as a missionary in 1864 and accepted a call from the West Rowan charge in 18—.

JOHN C. DENNY was received from the Presbyterian Church and ordained in 1866, and in 1869 he was called to the East Rowan charge, where he remained until 1875. In 1878 his name was stricken from the roll of Classis.

JACOB C. CLAPP was licensed and ordained as pastor of the Newton Church in 1869, which he still serves.

PETER M. TREXLER was received from the Lutheran Church and was licensed in 1871 and ordained and settled over the Central Rowan charge.

MICHAEL L. HEDRICK was licensed in 1864. In 1872 he was called by the Lower Davidson charge and ordained and set over them, and there he still labors.

JOHN A. FOIL was received from the Classis of Philadelphia 1874, and ordained as co-pastor in the Newton charge.

JULIUS H. SHUFORD was licensed and ordained, and placed over Grace charge in 1874.

ROBERT F. CROOKS was licensed and ordained and settled over the East Rowan charge in 1877.

The following additions to the "Catalogue of Ministers" have been made by Rev. Joseph L. Murphy.

G. DICKEY GURLEY came from Pennsylvania to North Carolina about 1880. He served as supply the following charges: East Rowan, Hickory, and Upper Davidson. For one year he taught in Catawba College. He left the Classis in 1886 and went west.

C. B. HELLER was born in Pa., educated in Franklin and Marshall College, Lancaster, Pa., and came to N. C. in 1884. He was settled as pastor over the East Rowan charge, and remained until 1891, when he resigned and accepted a call to Mt. Crawford, Va.

In June 1885 LEWIS REITER came from Pa. to N. C. He came from the Theological Seminary at Lancaster, Pa. In October he was licensed and ordained at a special meeting of the Classis held in Newton. He accepted a call to the Hickory charge and remained pastor of the same until September 1890.

JOSEPH L. MURPHY was born in Davidson county, N. C. He was educated at Catawba College and at Ursinus College, Collegeville, Pa. He was licensed and ordained by the Classis at a special meeting held in Newton in October 1885. He was called to the pastorate of the Lincoln charge, and remained until 1890. He then accepted a call to the Hickory charge, where he remains to the present time.

A. R. HOLSHOUSER was born in N. C., educated at Catawba College and the Heidelberg College, Tiffin, Ohio. He was licensed by a Classis in the West, and returned to N. C. in 1889, and became pastor of the Lower Davidson charge. He remained in this state only about one year.

JACOB C. LEONARD is a native of Davidson county, N. C. He graduated from Catawba College and was licensed and ordained in 1889. He became pastor of the Upper Davidson charge. In 1892-93 he attended the Theological School of Ursinus College. He returned to N. C. and remains pastor of the Upper Davidson charge.

In the same year J. M. L. LYERLY, a classmate of Rev. Leonard, was licensed and ordained to preach. He was born in Rowan county. His first charge was the Central Rowan. He resigned and accepted a call to the Lincoln charge. This he resigned after one year and returned to the Central Rowan charge.



ANDREW H. SMITH was born in Reading, Pa., studied theology at Lancaster, Pa., came to N. C. in 1892, and became pastor of Grace Church, Newton. He is still pastor at Newton.

JAMES D. ANDREW was born in Guilford county N. C. educated at Catawba College, licensed in 1893, and ordained and installed pastor of the Guilford charge.

H. A. M. HOLSHOUSER is a native of Rowan county. He was educated at Catawba College and licensed by the Classis of North Carolina at the annual meeting in 1894. He is pastor of the Catawba charge.

W. H. MCNAIRY was born in Guilford county. He was educated at Catawba College, licensed and ordained in 1894, and is now pastor of the Lower Davidson charge.

PAUL BARRINGER was born in Cabarrus county, N. C., and was educated at Catawba College and Heidelberg College, Tiffin, Ohio, from which institution he graduated in theology, May, 1881. He was licensed by the Classis of North Carolina at the annual meeting held at Salem Church in Lincoln county in 1881. He was ordained on the first Lord's Day in Sept., 1881, and settled as pastor over the West Rowan charge. He served this charge for ten years. He then accepted a call to the Concord charge and remained two years, when he resigned to become pastor of the East Rowan charge, where he continues pastor.

### ADDITIONAL CHURCHES

Were received as follows: Beulah in upper Davidson in ———; Emmanuel, also in Davidson; Shiloh and St. Luke's in Rowan; St. Paul's, now Mt. Hope, in Rowan, resuscitated; Salem in Lincoln; Newton in Catawba, and Moffett's Grove in Davidson. Lincolnton, Stoner's, Lyles Creek and Friendship have been allowed to go down and pass off the roll. Stoners comes to this meeting, however, asking to be received under the care of Classis. [The Memorial Reformed Church at Maiden, St. Paul's at Enochville, Grace at Concord, Mt. Bethel at Blowing Rock, Calvary near Thomasville, Bethany in the Central Rowan charge, the Thomasville Mission, Mt. Tabor in Davidson county and Mt. Pleasant Mission in Cabarrus county have been added to

the roll.—J. L. M.]

### COLLISION WITH SYNOD

Happened in two cases. That of Leopold who was deposed by Classis, after which Synod took the case in its own hands, then reconsidered it twice at one meeting, and put the matter into a shape utterly subversive of the rights of Classis. In the beginning, in its haste to do justice, Classis erred, but on the whole case after, she was clearly in the right and in the end was successful. The other was the case in which this Classis refused to receive M. L. Shuford when dismissed by the Classis of Va., and Mr. Shuford had a call from churches in *this* Classis. Mr. Shuford had been suspended for immoral conduct, confessed. He was restored by order of Synod on a petition from some parties in Va. This Classis took ground that he was restored contrary to the plain wording of the constitution, that he was restored for the benefit of those who asked it, that it would do harm to the morals of the church to receive him. In all points Classis was right, but comity toward the Virginia Classis required that he be received, and then, when in the power of Classis they could have refused to install him, but that would have involved a bitter trouble in the churches that called him, Synod advised that he seek a field elsewhere, and so that knot was cut.

### THE WAR OF THE REBELLION

Was decreed to fall within the 50 years of our review. As a matter of course the church suffered in those sad years in all her activities. Many of her most active members were under arms, and too many, alas, found a grave away from the sacred precincts of the churches, where they had worshiped God. Unfortunately animosities grew out of it between portions of the Classis, and also those personal to individuals that produced wounds not yet healed. Classis steered clear, as a body, of all entanglements, and there is not a record on her pages that any one need wish to erase. A memorial remains to her in a certificate entitling her to a Confederate bond for \$300, with some Confederate notes. This was all Col. Barnhardt had to show in his treasury at the collapse.

## CLASSIS WITHDRAWS FROM THE JURISDICTION OF SYNOD.

Not for neglect, not for sectional reasons, nor slavery, but because early in the Mercersburg training, she felt that legitimately that teaching would lead to great and serious errors in doctrine. This Classis at once placed itself in direct antagonism to those teachings, denounced them, and warned others. The effort of such a feeble folk was jeered at by the jubilant hosts of error. No notice was taken of our first demands, and Synod, like a sleepy giant, quietly dozed away. Of the few friends of the truth, over the church some were faint-hearted and dared not risk being driven from their churches, some were driven from the churches, and merciful death released others. In this case all that Classis could do was a practical protest by recalling her representatives in Synod and renouncing her jurisdiction. This was done in 1852 at the Brick Church, and next year at Lincolnton, and until 1866, when the Classis was again represented on the floor of Synod at York, Pa. The withdrawal of the Classis called forth menace on the part of Synod, but to this calm reply was made, then a better spirit was evoked, and kindness was persuasively used to bring back the errant Classis. Neither could this remove the cause. A messenger of Synod appeared in Classis, who would smooth the way of return, but the war shut out communication during the dark years. Perhaps its stern sad lessons may have prepared the hearts on both sides for conciliation in 1866. However the ground of the Classis' return was that she found many now in sympathy with her, in the Synod, who in the mean time had discovered the gulf to which the church was drifting. That fact gave ground of hope that the errors could be overcome and the church saved. So the Classis went back to fight, to contend for the faith of our fathers. To-day the sun of hope bids us fight on.

## EFFORTS FOR UNION.

Our churches did not feel comfortable while thus cut off during the interval between 1852 and 1866. Two efforts were



put forth to effect a union with other bodies. At Bethany Church in Davidson in 1855, petitions from the Newton and Catawba charges were laid before the Classis praying it to effect an ecclesiastical relation with the Protestant Reformed Dutch Synod. Rev. Crawford, an agent for our High School, had been among the churches of this Synod. Here he found some who once ministered in our churches, who loved our gates, who sympathized with our Classis, and who advised such a course, and this doubtless gave occasion for the petitions presented. They were formally received by Classis, and the writer and Rev. Butler appointed to attend the next meeting of that Synod and present the suit of Classis. Owing to sickness in the family of Primarius, Mr. Butler attended alone. Some opposition was developed, by and by, and Mr. Butler withdrew his petition. But, after being earnestly pressed, he renewed it with the understanding that it would be heard at a meeting in New York City, the same year. At this meeting the writer was present. All the forces on both sides were here arrayed, for the question in the interim gave occasion to newspaper and pamphlet *war*. That church was then largely seasoned with a New England abolition element, which did not want our slaves to trouble them. Almost all the original Dutch were in favor of our reception, and it is probable the case would have been carried had not Dr. Bethune, a Scotch Irishman, whose fears were awakened for the peace and unity of his church, deserted our side. So *this* effort failed. How glad after the war this church would have been to undo their work, but as the writer took occasion to tell them in 1873, the door that God opened in 1855, after 18 years was now shut and perhaps forever. At Newton in 1857 Rev. Jesse Rankin appeared before Classis and presented resolutions of the Presbyterian Synod of North Carolina, looking to a closer union of our Classis with that Synod. The offer was liberal, but when presented to our congregations, it was found that it would divide our Classis to attempt it, and that too was dropped, for now it seems that God had another plan and other work for the Classis to do. How good it is for us that God does overrule us, for no greater calamity, as we would now feel, could have overtaken us than such union.

## THE CONTROVERSY REGARDING A LITURGY

That has been a marked feature in the history of the Reformed Church in the United States, for many years, has too affected this Classis. The earliest years of its existence were already embittered by the trouble about the amendment of what is called the Mayer Liturgy. Some rather severe resolves were passed respecting it, and the use of such *agenda* was never tasteful in the Classis. No doubt in the early days of the Reformed Church, our own, as all the churches of that period in their services, used some set form. In this country also the Palatinate Liturgy was used, but as no edition of it, so far as I know, was ever published in the English language, where congregations where this tongue was used were formed, never knew the use of such order, and no one dreamed that a responsive liturgy, outside of the Episcopal Church, could be used. As the Mayer Liturgy was simply a collection of forms for special services and had no form of prayer nor of service for Sabbath worship, and being evangelical in doctrine, it met no opposition. Nor was its use binding on the ministry or churches for any service, so that its use or disuse created no conflict. But when it was seriously proposed to inflict on the churches and ministry a liturgy, the use of which should be obligatory, when the agenda was to have one or more responsive orders of the ordinary worship of the Lord's Day, when these forms were long and wearisome, and beside were studded with expressions and teachings that were plainly in conflict with the received belief as to the teaching of the standards of the church, then the free spirit of this Classis was aroused, for now error was come in another guise. It was not enough that the Professor's chair in the Seminary and the authorized publications should open the way to Rome but now too, a prayerbook was to be forced on the church in that interest. Never has this Classis wavered in its opposition. If the so called "Peace" shall have any real value for us, it must eliminate the evils that have grown out of the liturgical crusade. In 1848 at the Pilgrim Church, when this question was first mooted and the question of liturgical revision was first sent down the

Classis said, "that it did not consider it judicious to have any liturgy enforced upon the church for general use, and it is not favorable to a revision at the present time." At Mt. Zion in Rowan county in 1850, they said again in the review of the minutes of the Synod at Norristown, Pa.: "This Classis heartily disapproves of any action of Synod making the use of *any* liturgy binding upon the ministers and churches." It is not ended yet, and perhaps still the *severest* conflict is, *not* in the past, but in the near future.

### THE WORK OF HOME MISSIONS

Has been kept before the Classis at all times, but, so desultory has been the work, it has not much to show at this day. When this Classis was organized, the congregations in South Carolina were not yet extinct, and it was the custom to require each minister to visit these churches once a year. For reasons not now known this very irregular and ineffective work was intermitted entirely. W. C. Bennet, when first connected with this Classis, was under appointment, by the Board of Missions, to these churches, and is reported on our minutes for several years as in charge of St. Matthew's, Zion, Upper Hollow and Little Hollow Creeks in Newberry District and Zion and Bethlehem in Lexington District, six congregations in all. W. C. Rankin was for a time the missionary of Classis in Burke county and other points west of Catawba, and after that he followed our emigrant members to Indiana as a missionary. F. Plassman was for a season a missionary under Classis to the German speaking people. Bochengranger and his church at Richmond also. The whole subject is not cheering, and it was not expected that churches fighting for their own existence could originate and save others.

### THE EDUCATIONAL EFFORT

Of the Classis was an early, if not an effective one. The active, working men in early days of the Classis were the sons of the then infant institutions of the church at the North. They naturally felt a lively interest in them, and would patronize and build them up. They would look to them to supply the educa-



tional wants of the churches. Already in 1834 at Grace church, Lincoln county, did they originate an Educational Society in order to provide means to educate ministers. In 1842 at Mt. Zion, Rowan county, it was enjoined on ministers to induce their talented, pious young men to prepare for the ministry, and also to collect funds for this end. Something too was done in this that the churches well remember. At Newton in 1849, Classis first began to look for home means of education and passed this act: "*Resolved*, that a committee be appointed to report at the next meeting of Classis on the propriety of establishing a school of high order, within the bounds of Classis and under its control." In 1851 the school was located at Newton. Conditions for land and buildings were completed and a Principal elected, Rev. Jacob Chapman of Harrisburg, who, however, declined. In 1851 at Grace church, a committee, Crawford, Crooks, F. D. Reinhardt, McCorkle, and Wilfong were appointed to open the school temporarily. This committee elected Rev. C. H. Albert principal teacher, who associated H. H. Smith with himself and opened the school Dec. 3d of that year. Before this was completed Classis recommended to Rev. C. H. Albert to establish a female school also at Newton. In 185— it was proposed to raise a fund of \$10,000, and Rev. J. H. Crawford made agent, and the institution was named Catawba College, and a charter was obtained from the Legislature that was acceptable. In 1860, after Rev. A. L. Vaughn was chosen President, it was determined by the grace of God to raise \$60,000 for the College. This may seem presumptuous, but the writer, who was agent a short while, believes that had the war not intervened it would have been raised. So utterly was every one disheartened by that cruel and wicked outbreak, that the President fled from his field, the bonds were canceled, and the buildings stood idle. *Perhaps a full day* is yet *for this work*. No one knows so well as he who writes and has gone over the records, that this meagre essay fails to set forth the work of faith and love that has marked these years of the *History of the Classis*. Only those who have lived through these eventful years, and are able to recall the pictures of the past, can appreciate the work that has been done or the progress made in

those years. Our churches are not so many, nor are they what they should be, yet wondrous is their advance over the days when the fathers met here and preached and prayed two days to prepare themselves for the organization of Classis. The blessing of the great Head has freely been given his ministers and enriched the churches. A want of readiness to work and give freely for the church is what still encumbers us. Could we enter to-day upon this era with greater consecration to Christ and his work, the next half century would declare greater wonders. To him whom the Father made Head over all things for the church; to Him be glory, for in His hands are all its future.

N. B.—How we traveled to Classis, how we held meetings in those early days should not have been overlooked.

#### MODE OF TRAVELING.

Previous to the organization of the Classis of N. C., the traveling was done almost exclusively on horse-back. Father Loretz kept two black steeds for this purpose. Later the gig, or chaise, a two wheeled vehicle was introduced. This was a luxury indulged in only by the few. Still later buggies and other four wheeled vehicles were introduced. There were no railroads in this section till late in the fifties. The ministers and delegates to Classis in those times, in passing from Guilford and Orange to Lincoln, Co., nearly always lodged with members in Davidson and Rowan counties. The trip of about 140 miles was usually made in three days. Warm attachments sprang up between the families of these members and the members of Classis. What with winter mud and cold and summer heat and swollen streams, these journeys had a goodly share of hardships along with many pleasing incidents. These trips annually to Classis in the spring, and others in the fall to assist at communions, protracted and camp-meetings kept up a bond of communication and sympathy between the pastors and different the charges. The meetings were precious occasions for the congregations and charges in which they were held. They usually brought most of the pastors together and some times a visiting brother from the North or some friendly minister of a neighboring congregation of a sister

church. The meetings were evangelistic, with pungent, earnest preaching, and were often attended with extensive and profound revivals and large ingatherings of members into the churches. Indeed they were a principal agency in building up the churches.

NOTE—The last paragraph, on “Mode of Traveling,” has been furnished by Rev. J. C. Clapp, D. D., of Catawba College, Newton, N. C.



This pamphlet will be sold at the following prices :

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